

All glories to Sri Sri Guru-Gouranga

# Bhakti Jivan Vani



Srila GuruMaharaja HDG  
Sri Srimad Bhakti Jivan Acharya Goswami Maharaja

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## BHAKTI JIVAN-VANI

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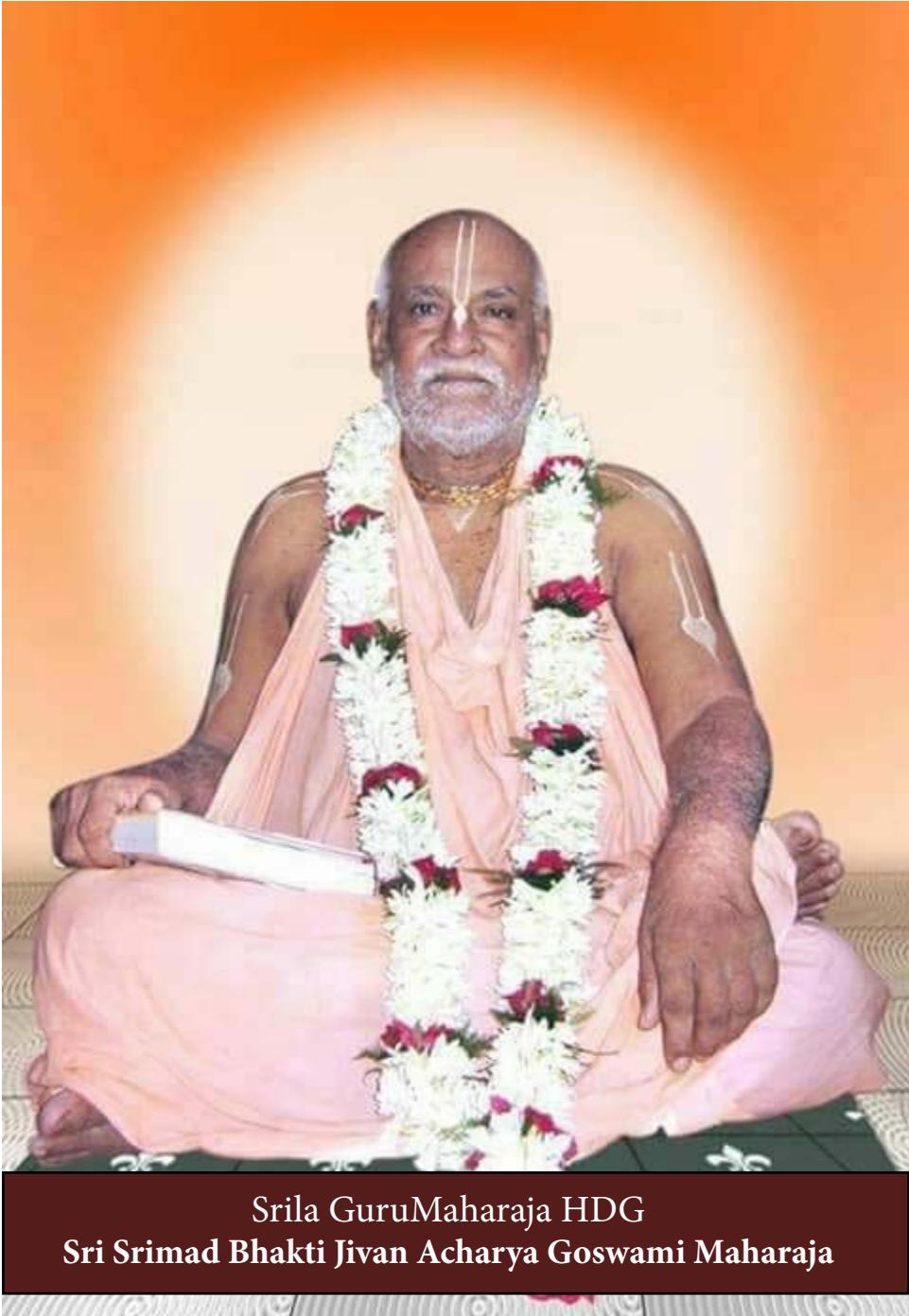
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HDG  
**Sri Srila Bhakti Siddhant  
Saraswati Goswami Thakur Prabhupad**





Srila GuruMaharaja HDG  
Sri Srimad Bhakti Jivan Acharya Goswami Maharaja

## WHOM TO ACCEPT SPIRITUAL INSTRUCTIONS FROM AND HOW TO RECEIVE SPIRITUAL INSTRUCTIONS

If one advises others to perform certain activities which he himself doesn't practice, his advice won't be fruitful for the person(receiving the advice). On the other hand if someone performs his tasks devoutly and in turn advises others, but deep within his mind is covetous of material gains, then even if he listens to the advice of an ideal person for a thousand times it would be of no use. Both(the receiver and the receiving) should be evenly situated. One (who is receiving the advice) should be willing to renounce worldly matters at the same time the one who is offering advice should be an ascetic and established in his practices. Only then the person(who is accepting advice from an able advisor) will be able to renounce worldly matters. One has totally renounced all worldly desires but the other person does not want to quit these(material) attractions, so why would it work there? It will work on a 'platform'. But no 'platform'(kshetra) exists here. Giver and receiver must be evenly placed. Now, it can be seen that when the giver is giving, the receiver is shaking his hand then whatever the giver gives will fall down. If both the giver's and receiver's hands remain still, only then will the act of beneficence be fulfilled. Therefore, if an advisor instructs without inculcating the same qualities within himself, and at the same time the one receiving the instructions has not been able to build the 'platform'(kshetra) needed to be able to receive instructions nothing will be accomplished.

Instructors should have a renouncing behaviour and the receiver of the instruction should be willing to renounce worldly matters, then auspiciousness of both will be accomplished.

It is mentioned in the Brahma Baivartya Purana that--

"apari-kshayodrishtam yat loka-nashaya tad bhavet"

One who gives spiritual advice to others without practising them himself, it will only lead to destruction of the person receiving it.

## SERVICE UNTO GURU IS GREATEST OF ALL SERVICES.



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Jagat Guru Srila Prabhupada has said, "You must consider Gurudev the way you consider Sri Bhagavan Himself, no less in part. A saintly person(sadhu) is omniscient (sakal pandit) and also knows all Vedas (sakal-vedagya-brahmin). It's the duty of all to worship and serve Sri Guru as Sri Bhagavan. If you don't do that, you would get deprived of the position of disciple. Sri Bhagavan's eternal name won't be uttered by the mouth if the Mahanta-Guru is not perceived as the identical manifestation of Bhagavan. Only he can comprehend the value of scriptures (shruti) who has the same understanding of Guru and Bhagavan. This has an evidence in the Vedic literature --

ShvetaShvatara Upanishad 6.23:

Translation: One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master in whom he has similar unflinching faith, can see the Supreme Personality of Godhead by revelation. One cannot understand Krishna by mental speculation. For one who does not take personal training under the guidance of a bona fide spiritual master, it is impossible to even begin to understand Krishna. The word tu is specifically used here to indicate that no other process can be used or recommended or can be successful in understanding Krishna.

Devadyuti, who is a sincere disciple of Guru says by praising Bhagavan,  
----- "bhaktiryathā harau mehasti tadvanishthā gurau yadi. Mamāsti tena satyena swam darshayatu mē harih."

If my devotion to my guru surpasses my devotion to Bhagavān Hari, then by the strength of this fact, let Bhagavān Hari disclose Himself directly to me.

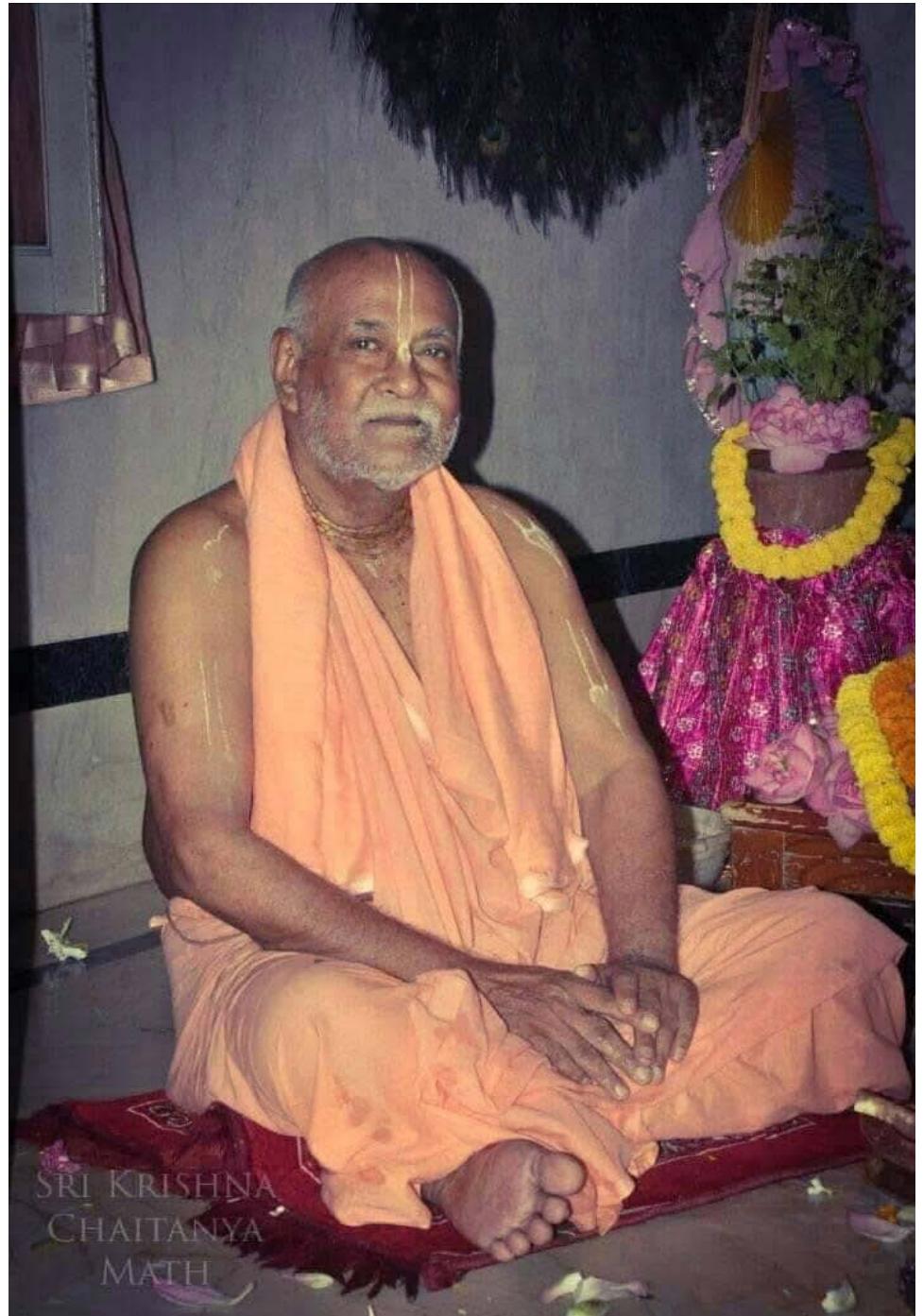
--- "guru kē sākshāt hena īshwar kari mānē. Shei shē āmār priya sarvatat-

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tva jānē.”

Nobody is dearer to Bhagavan as compared to my Sri Gurudev. He is extremely dear to Bhagavan.

Sri Krishna is the apparent Bhagavan being worshipped (sevya-bhagavan) and Sri Gurudeva is the worshipper Bhagavan(sevak-bhagavan), Sri Krishna is objective manifestation (vishaya vigraha) and Sri Gurudev is called ashraya-vigraha means who exists in the shelter of the Godhead. Sri Gurudeva is the dearest to Krishna and also Sri Gurudeva is the greatest among all vaishnavas. Sri Krishna is similar to the Sun and Sri Gurudev is the radiance. Krishna and Gurudev are just like the full moon and its illumination on the full moon day (Purnima).

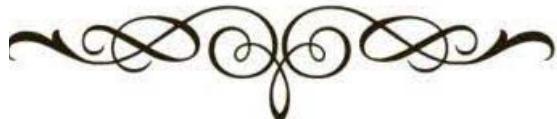


SRI KRISHNA  
CHAITANYA  
MATH

## SINCERITY IN CHANTING HARE KRISHNA MAHAMANTRA

“Your Harinama Japa must be your first priority and secondary will be your mundane tasks otherwise it never can be possible to progress in your spiritual life even if you continue your chanting for your whole life. It's reality that in the starting the chanting of the eternal name of Sri Krishna, your mind will move here and there but once if your mind could be fixed on meditation of Harinama then certainly you will be capable to realize the Supreme Lord Sri Krishna's eternal name (naam), form (rupa) , quality (guna) , past times (lila) , eternal abode( dhama) through only this Hari-nama Mahamantra.So try to be more sincere while you chanting the holy name of Krishna and in the performance of other devotional activities. And another important thing is we should increase our japa time more than mundane tasks.”

[Excerpt from Srila GuruMaharaja's lecture on Sri Chaitanya Charitamrita, dated on 14/10/ 2017]



## **IMPORTANCE OF BEING ESTABLISHED IN SHASTRIYA SIDDHANTA**

“So there is another high level respect for Vedic shastra, Hari Katha, Bhagabat Katha, even if we do compare to Krishna supposing someone sacrifices his or her whole life for performing devotion to the Lord yet it will be considered nothing. An unqualified person can't accept this supreme transcendental knowledge properly by his or her material vision because until one is established on Shastriya Siddhanta (conclusive truth established by the scriptures), he is in the stage of being conditioned in this world of material illusions and that transcendental knowledge cannot possibly be attained through mundane learning, intelligence, knowledge, etc. So it's better to not deliver personally the message of the science of Krishna consciousness to such kinds of personalities as mentioned above.”

[Excerpt from the article of Harikatha delivered by Srila GuruMaharaja]



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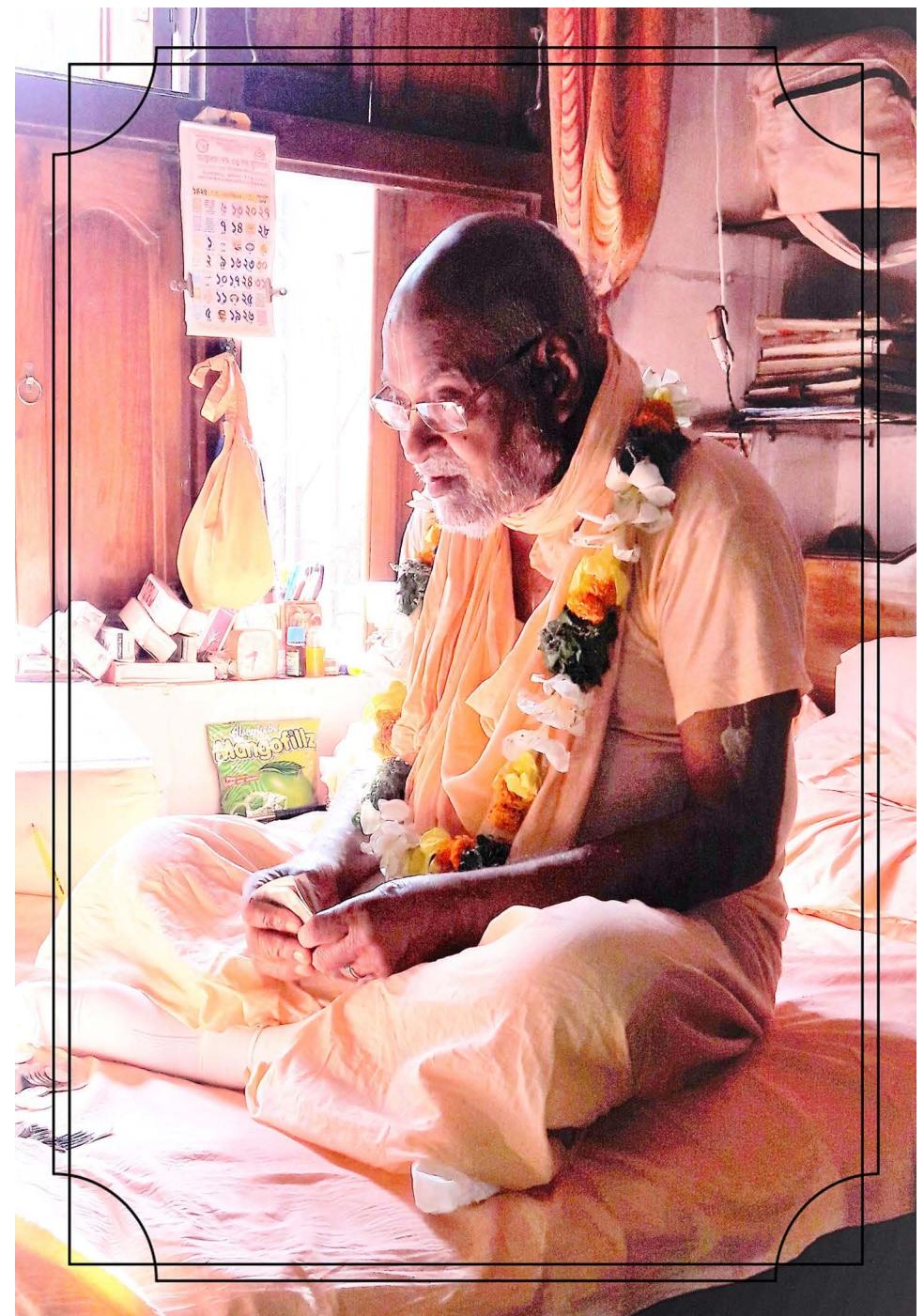


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## WHY DO WE ACCLAIM THE VICTORY (JAY) OF SRI BHAGAVAN

We usually acclaim the victory [Jay] of Sri Bhagavan. But what does victory mean? One who has subjugated, vanquished the whole world, the whole world is under the dominion of Sri Bhagavan. Sri Bhagavan nurtures the whole world, protects it; He has kept the whole world (the Supreme Lord glanced over the material nature then the whole cosmic manifestation was created. so it means he created maya) under His control, this is why He is 'victorious'. He (Sri Bhagavan) may win and the one who acclaims His victory that person also becomes a winner; that is, if I ring the peals of victory of Sri Bhagavan, I become conquered by him; dominated by Him, therefore all my sorrows get vanished. And till I remain undefeated (by Bhagavan) and announce my own freedom, till that very time I would be taken captive by maya (the illusory potency of Godhead Sri Krishna), and maya-the Lord's illusory potency will dominate me, and defeat me so my sorrow will not denounce. And if Bhagavan becomes triumphant, then maya gets defeated; I'm rescued when maya is defeated, I become free from maya and attain the 'bhagavatam'(bhagavad-prapti). So what is the swarupa (formation) of Srimad Bhagavatam katha? Srimad Bhagavatam katha is the 'victory' of Bhagavan who has conquered maya, meaning, if Sri Bhagavan becomes victorious then maya would be defeated, therefore in order to be free from maya we must acclaim Sri Bhagavan's victory--- "Sri Bhagavan, though be victorious". If Srimad Bhagavatam is acclaimed, then the 'triumph' of Sri Bhagavan would be expressed through the remembrance of the great saity characteristic personalities described in Srimad Bhagavatam. Otherwise the victory wouldn't be expressed. "tato jayam uddhrite..."If Bhagavan becomes victorious then we would be victorious, auspiciousness would arise.

[Except from the discourse on Srimad Bhagavatam in north Bengal, 2019]



## **REAL SAINTLY PERSONALITY'S MIND DOES NOT DESIRE FOR ANY INFERIOR SUBJECT EXCEPT THE SUPREME SUBJECT**

The materialistic people who are unscrupulous and averse to spirituality, whose mind is totally absorbed to the elements of earthly pleasure or comfort, they relish the beauty of those grossly-bliss (sthula-sukha) and subtle-bliss (sukhs-ma-sukha) by keeping such thought in their mind. We have to keep remember that here are referred the grossly-bliss (sthula-sukha) which are caused by five sense-organs (gyanendriya) like eye, nose, ear, tongue, and skin and five activity-organs(karmendriya) like speech, hand, leg, anus, generative-organ; and the subtle-bliss--which is caused by these mind, intelligence, and ego. Sometimes it's seen in society that some materialists belong to the type of character that is mentioned above and is engaged in sinful-action (papa-karya) but don't consider or conceive the fact of it's harmful effects in his or her own worldly living. It cannot be wrong to say that it's happened with a so-called 'Sadhu' too, who just accepts the uniform of 'sadhu' externally but they have so much material desire for self in their heart. Like a materialistic person, in that same way; a so-called saint also can't realise that; this desire is only the cause of his spiritual destruction. So don't be confused to recognise a so-called 'Sadhu', his external look is like a 'Sadhu' but he never can be considered as a saintly character or saintly person. A real saintly personality (Sadhu) is one , whose mind does not desire for any inferior subject except the supreme subject

"The Godhead Krishna' In Bhagavat-Gita Sri Krishna is teaching us through to Arjuna----

"ye hi samsparsha-ja bhogaduhkha-yonaya eva teady-antavantah kauntey-ana tesu ramate budhah" The inner meaning of this verse is ----

"The happiness derived from the contact of the sense with sense objects is called samsparsha-

moksha. Such happiness has a beginning and end, for when the contact is broken, the happiness ceases. For this reason, the wise do not become attached to such sense enjoyment, which is transient and only appears to be pleasant. It's only to maintain the body that such wise persons engage their senses in action, doing so with a mood of detachment. (5:22)

We should always remember that this type of thirst for enjoying the earthly pleasure itself is the cause of another new painful suffering in mankind's living.

[Excerpt from Srila GuruMaharaj's lecture on Srimad Bhagavatam, 'undated']



## **KEEP CHANTING THE HOLY NAME CONSTANTLY**

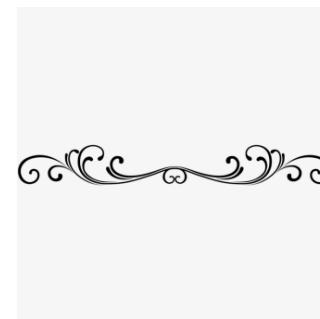
"Don't chant Harinama Mahamantra only on your Japa-beads. Chanting the Hare Krishna Mahamantra merely on your japa-beads is not enough, rather try to inculcate the habit of ceaseless chanting of Harinama always. In fact, these japa beads only serve the purpose of making us accustomed to incessant chanting of the Lord's name. So, it's not that we find time ought to chant only countable times, for e.g. 16 rounds a day. No, We must keep chanting the Hare Krishna Mahamantra constantly."



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## WHO IS A MATHA-VASI ?

The person who is involved in devotional service abiding by the discipline of the Matha (monastery), is called as an inhabitant of the Matha (Matha-vasi). Now, if it's seen that someone lives at the Matha by renouncing the worldly affairs, but still in someway is engaged in worldly matters, then he can't be termed as Matha-vasi; one who is solely allotted to the devotional service of the Matha with sincerity, is a Matha-vasi in true sense. On the other hand, if someone, being a householder, stays at home and leads his life with indifference towards worldly matters just like a Sadhu-saintly person, he'll also yield the fruitful results of sainthood or dwelling at the Matha.



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## THE SERVICE OF SRI GURU IS THE GREATEST OF ALL SERVICES

The service of Sri Guru is the greatest of all services. There is no better service than this. This is our main topic of discussion. Sri Gurudeva is The Supreme Lord's very own being, he is sent in this material world by the absolute authority (bhagavad-prerita). The main motive behind the appearance of Sri Gurudeva from Goloka---eternal abode to this material world is to train the conditioned souls in the service of the Supreme personality of Godhead. Sri Gurudeva is dearer to Sri Krishna even more than his own life, therefore Sri Krishna becomes more pleased by service unto Sri Guru rather than service unto the Lord himself. The Supreme personality of Godhead Krishna loves Sri Gurudeva---the King among devotees, with all his heart. Krishna derives a lot of pleasure solely from Guru's happiness and Lord is extremely satisfied by service to the Guru. That is why the scriptures glorify the service unto Sri Guru as greatly auspicious and the best among all virtues. It is not possible to write about Sri Guru's service without his mercy, so begging the mercy of Sri Gurudeva and following his holy orders, I am endeavouring to write a little regarding the service unto Shri Guru by discussing the Guru's service. Sri Gurudeva is the one, who expresses divine knowledge and is a great knower of Krishna-tattva. Sri Gurudeva remains engaged in divine service all day long. He is the Acharya of the holy name, Sri Krishna himself incarnates on the earth in the form of Guru to impart teachings of service unto himself. Sri Hari bestows his mercy in the form of scriptures, Guru and indweller of our one's heart.

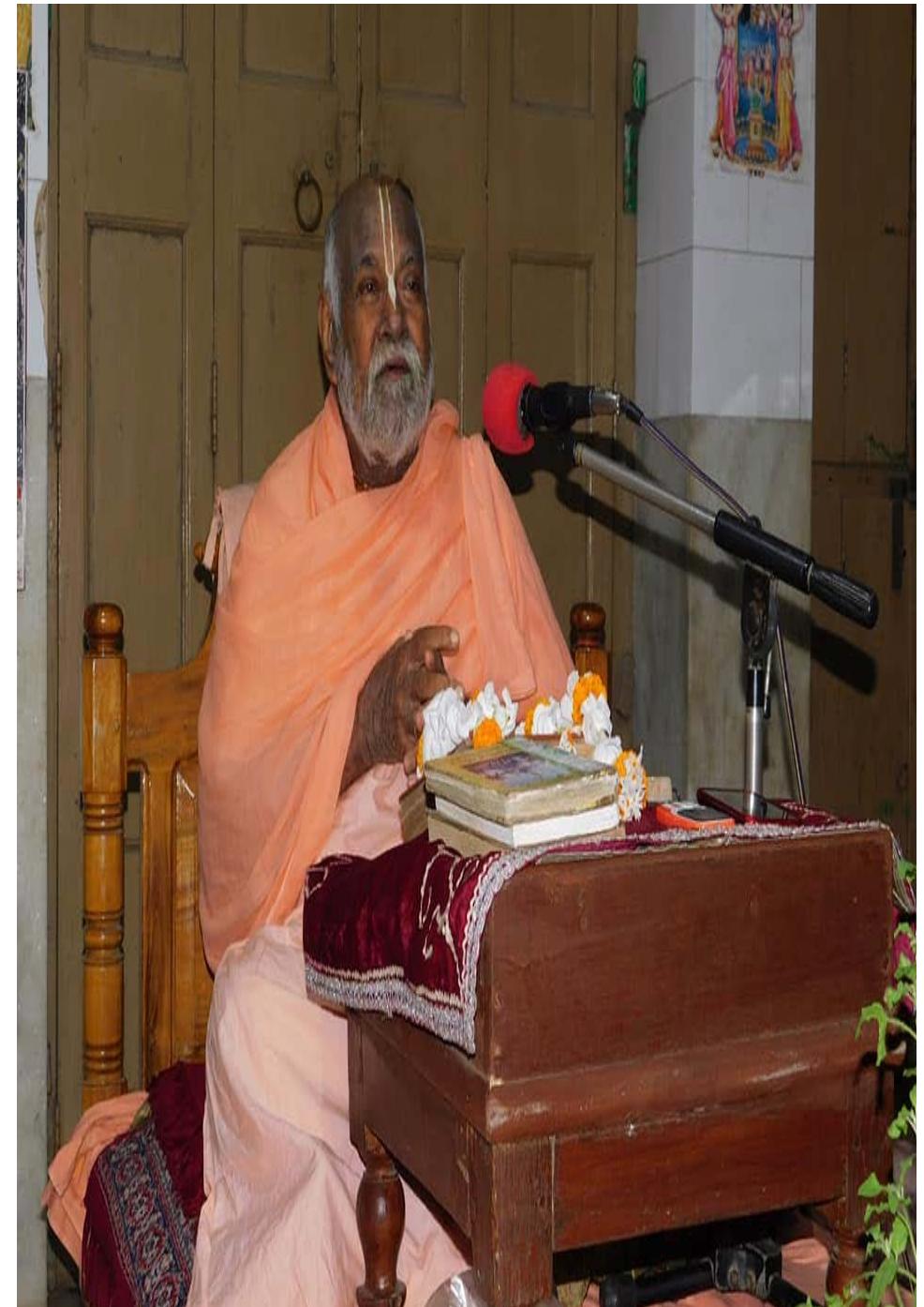
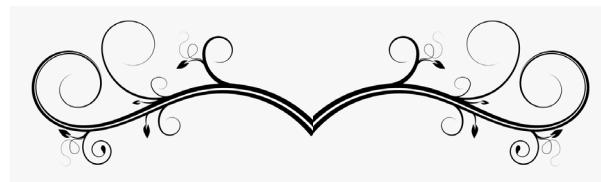
In Chaitanya Charitamrita it is stated :

According to the deliberate opinion of all revealed scriptures, the spiritual master is non different from Krishna. Lord Krishna in the form of the spiritual master delivers His devotees.(Adi Lila1.45)

Krishna is situated in everyone's heart as the caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives him lessons so he can progress in devotional service, instructing the person as the Supersoul within and the spiritual master without. (Madhya Lila 22.47)

“śāstra-guru-ātma’-rūpe āpanāre jānāna  
‘krishna mora prabhu, trātā—jīvera haya jñāna”

The forgetful conditioned soul is educated by Krishna through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Krishna is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation. (Madhya Lila 20.123)



## HOW TO DEAL WITH FAMILY MEMBERS WHO ARE AVERSE TO BHAKTI

“Sometimes we can see that our own family members are against our devotion (bhakti) and for that reason they might develop malicious nature. Should they be driven away from the family? No, behave with them as far as worldly affairs are concerned but don't have any spiritual communication with them. One should not associate with them for spiritual matters. Behave with them indifferently (upeksha). Spiritual communication does mean association (sanga), conversation (discussion of matters of devotion-----bhakti-katha alochana), mutual well-being and service for spiritual upliftment - all these actions are called spiritual relation and in ‘Shastra’ it's said that to have no such relation is the actual meaning of indifference (upeksha). In one word Upeksha means avoiding the association of people with whom such types of exchanges are not possible. Even we should not argue with them on the subject of true devotion except keeping solely to worldly connection without any affectionate attachment with them because when an inimical person who has adopted discordant or inconsistent opinions, hears the glorification of virtuous instructions regarding devotion (bhakti), he will immediately retort with some futile arguments which are not beneficial either for you or for him. So one should avoid such fruitless arguments and interact with such people only as far as mundane social dealings are concerned or necessary.”



## USE ALL MATERIAL OBJECT WITH THE SENSE OF SERVING BHAGAVAN

Disciple: Guru Maharaja, I have bought this laptop, so with your mercy kindly make it your 'prasadi' (leftover after having rendered it in service) by your divine touch. Thereafter I can begin to use it.

Srila Guru Maharaja: (With His sweet smile), 'Maya' [the Supreme Lord, Sri Hari's external potency] is stronger than our 'bhakti' that we can't do Sadhan-bhajan (devotional practice) smoothly but remember, doing Bhakti (devotion) is very easy but the 'maya' of Sri Bhagavan does not allow us to attain Godhead so easily. That's why these modern gadgets like 'Television', 'Mobile', 'Computer', etc. are created by this 'maya' otherwise how could the Jiva-atma (living entity) be tempted by her (maya)? And when a Jiva-atma is attracted by all these objects of sense- gratification, then automatically he or she becomes averse to the Sri Bhagavan (Supreme Personality). Also, performing 'bhakti' is very easy but 'maya' doesn't make it happen otherwise Jiva-atma could have achieved 'Bhagavat' (Bhagavat-prapti), to attain Krishna prema (divine love for the Supreme Lord) easily. But if one uses all these accessories or other materials with the sense of serving Bhagavan, then surely it's not maya, otherwise everything is used for serving mahamaya (the Supreme Lord's external potency).



## INSTRUCTIONS FOR A HARIKATHA SPEAKER

"As a Harikatha speaker we should not advise Atma-tattva-katha (which is related to the constitutional identity of the soul) to them who come under the following categories khalaya (envious), avinitaya (to the agnostic) or for people who are stabdha (who possesses an egoistic character).

In Srimad Bhagavatam (SB 3.32.39-40) it's mentioned-----

"naitat khalayopadisen navinitaya karhicit  
na stabdhaya na bhinnaya naiva dharma-dhvajaya ca"

"na lolupayopadisen na grharudha-cetase  
nabhaktaya ca me jatu na mad-bhakta-dvisam api"

It has been mentioned also not to instruct those people who don't agree to listen to Shastra (religious literature) from a bona fide devotional source. If one tries to make them understand even for a hundred times, still they will not be ready to apply the followed prescription that is given by a bona fide acharya; even it's also prohibited to talk to such people about atma-tattva-katha whose mentality is always engaged in material mundane tasks being addicted extremely and having greedy mindset (lolupa), against Sanatana-dharma and saintly personality (dharma-biddeshi), Khala byakti (One who likes to hurt others without any reason with diabolic passion) and they too are not allowed to be informed who pretend to be religious through external religious attire for the sake of showing others, their loyalty towards dharma but don't maintain religiousness properly and is called 'dharma-Dhwaja' in scriptures. In Srimad Bhagavad Gita also the same thing is mentioned, which Krishna Himself is instructing all of us through Arjuna.

Translation: You should never explain this scripture of Srimad Bhagavad-Gita to one whose senses are uncontrolled, to a non-devotee, to one devoid of a serving mood, or to one who is envious of Me.[B.G. 18.67]

If we present or reveal this Scripture's quotations to them forcefully, then we would be intentionally insulting the vedic scriptures.

The Padma Purāna says,

asraddhadhāne vimukhe py ashriṇvati yaś copadeśah śiva-nāmāpārādhah

One who gives this instruction to a person who is faithless and averse to Bhagavan, causes him to become an offender; it does not benefit him.

We have to know that this vedic scripture is not an ordinary sound [shabda], rather it should be known as 'Brahma-Shabda murta'----The transcendental sound means The Supreme Lord Himself has been manifested within us through this Brahma-Shabda murta bigraha [The form of eternal sound] therefore it's very Gujha-katha [most confidential topic].

Sri Bhagavan said to Brahmā:

Knowledge of Me is non-dual, absolute and highly confidential. Although non-dual, it has four eternal divisions: jñāna [knowledge of My swarūpa], vijñāna [realization of Me], rahasya [ pure, loving devotion, or prema-bhakti, for Me] and tad-aṅga [the means to attain Me, the practice of bhakti]. The living entity cannot understand this with his limited intelligence. He can only realize it by My mercy. My swarūpa is composed of jñāna. And vijñāna, or realization of Me, is one's relationship with Me through bhakti. The living entity is My rahasya, and the material nature [pradhāna] is all that is accessory to My swarūpa [jñāna-aṅga]. The eternal non-duality, as well as the confidential eternal difference between these four principles, is due to My inconceivable potency. [S.B. 2.9.3] So there is

another high level respect for Vedic shastra, Hari Katha, Bhagabat Katha, even if we do compare to Krishna supposing someone sacrifices his or her whole life for performing devotion to the Lord yet it will be considered nothing. An unqualified person can't accept this supreme transcendental knowledge properly by his or her material vision because until one is established on scriptural-Siddhanta [conclusive truth], he is in the stage of being conditioned in this world of material illusions and that transcendental knowledge cannot possibly be attained through mundane learning, intelligence, knowledge, etc. So it's better to not deliver personally the message of the science of Krishna consciousness to such kinds of personalities as mentioned above."



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